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Ex *Ædib. Lamb.*  
*Nov. 10. 1686.*

Guil. Needham, R. R. *in*  
*Christo P. ac D. Wil-*  
*helmo Archiep. Cant.*  
*à Sacr. Domest.*

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A  
**Defence of Liturgies**

Or, Publick  
**FORMS of PRAYER.**

Particularly of the  
**LITURGY**  
OF THE  
**CHURCH of ENGLAND.**

A  
**SERMON**  
Preached in the *Cathedral Church* of  
**NORWICH, June 27. 1686.**

By **ERASMUS WARREN, M. A.**  
Rector of *Worlington* in *Suffolk.*

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TO THE  
Right Worshipful  
WILLIAM SALTER Esq;  
MAYOR of the CITY  
of NORWICH.

Honoured Sir,

**I** *T was a kind of Proverbial Saying amongst the Jews (as Drusius notes) sine stationibus non subsisteret Mundus; the World could not stand without Prayers. And truly were it without Prayers, it would be no matter (in good Mens account) whether it stood or not. For as the Stoick said rightly, in Est. &c. it is not worth the while to live in a World empty of Gods and Providence: so it would not be worth the while, for serious Christians, to live in this World, were it void of Devotion and without Prayers.*

*But therefore how happy a People are we, for whom in the case of Publick Prayers (the most considerable of all) there is care taken, and provision made, not only by a Sound, but also a most Singular and Extraordinary LITURGY. And such (in respect of the Goodness of it.) That of our CHURCH, will, and must appear to be, to every pious and unprejudic'd mind, which but lightly considers it, in the General or Integrative Parts thereof. Thus,*

*Its CONFESSIONS are so humble and pathetic,*

## The Epistle Dedicatory.

tick, that they seem to breathe nothing but the very Spirit of Repentance : and that in the aptest and liveliest words imaginable. In such words, as the most tender, bleeding, broken-hearted Sinners, shall not need, and cannot wish to pour out their sorrows in fitter.

Its *SUPPLICATIONS* and *PRATERS* are so pregnant and significant, that the hottest zeal in the highest Saints, may spend all its strength and vigour in rehearsing them; and needs none more copious or emphatical, whereby to vent its whole force and ardency, though never so vehement.

Its *INTERCESSIONS* are so free and affectionate, that they are able not only to fill out and exercise the largest Charity, where it is; but to ventilate and blow it up, where it is not : teaching it in what measures it should spread and diffuse its self, and to what heights or degrees it must rise and flame.

Its *THANKSGIVINGS* are so full and strong, that they can speak the best Gratitude of Men to GOD : and if their real Thankfulness, be but suitable and adequate to the Liturgical expressions; they never need question, either their own sincerity in that noble Duty, or the Divine acceptance of their Eucharist.

Its *HYMNS* and *DOXOLOGIS* are so lofty and Angelical, that as nothing can be carried up to an higher Elevation of ravishing sweetness on Earth; so they who devoutly hear or use them, can hardly think, but they are almost in Heaven.

In a word; such is the whole *MATTER*, and *COMPOSURE* of it, that though it be difficult to determine, whether the One be more substantial, or the Other more absolute; yet nothing can be more obvious, or easy to discern, than that Both are most excellent.

But notwithstanding all, the fate of this very *LITURGY*,

## The Epistle Dedicatory.

*TURGI, it is (like that of other the best things) to be too much slighted, despised, and disparaged. And therefore the Scope of my Discourse, was to vindicate it from undeserved neglect and contempt; chiefly by shewing its notable and exquisite Harmony or agreeableness to holy SCRIPTURE.*

*How far it may be serviceable to this End, I know not. But to make it so the more, I have submitted to Your Pleasure as to publishing of it. And I wish (as I did when You first prevail'd with me) that the fair hopes You have conceived of it, may prove to be the measures of its real success. Then I shall not repent of yielding to Your Desires, which (considering the Argument and nature of my Discourse) how mean and imperfect soever I have made it) are a manifest indication of such principles in You, as are proper and necessary for one in Your Station; and seem to give people good grounds of assurance, that You will intend GOD's Service, as well as the KING's.*

*To which Service of GOD, that what here is delivered, may contribute something; I have now the opinion of many others, as well as of your self. And even our Excellent DIOCESAN (without whose approbation, I could by no means think of passing it to the Press) was pleased to shew HIS Candour towards it, by saying, HE thought it very well worthy of the Publick; and believed, that it might do a great deal of Good. Which I chuse to mention, as being sensible it will be a furtherance to the Good it may do; and add considerably to its Usefulness that way.*

*And now, Sir, that You have recommended this Sermon to the World, I must beg leave humbly to mind You of one thing. That it will henceforth look, that You should countenance and promote its honest Design. I mean, not only by the interest of Your Authority, but the Power of Your Example, in the PUBLICK PRAYERS.*

So

## The Epistle Dedicatory.

*So Your noted compliance with what is here urged, will winningly inforce it, as to those about You; and help it to operate with the more kindly influence. And by the same Exemplariness, You shall not only approve your self greatly to GOD, in a Religious Duty; but be in a way of obtaining HIS Grace and Blessing, for the better discharge of that Civil Trust, which is most worthily reposed in You.*

*In the management of which, that You may answer and exceed the justly raised expectations of Good Men; and so acquit your self in all respects and capacities; as that of a wise Governour of your self, and one City here below; You may at last be made Ruler over many things and Cities above: is the earnest Prayer of*

S I R,

Norwich,  
July 1. 1686.

Your most Faithful

and most humble Servant,

Erasmus Warren.

i Tim.

# I Timothy 2. 1, 2.

*I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of thanks, be made for all men.*

*For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all Godlineß and honesty.*

**T**hey are the words of St. Paul to Timothy. Who being by that famous Doctor of the Gentiles converted to Christianity (therefore called \* *his Son in the Faith*) and \* I Tim. I. 2; proving a singular proficient therein; was afterward constituted or placed by him, the first Bishop of Ephesus, the known Metropolis of the Proconsular Asia. So says the anonymous Writer of his Life in Phorius. † Timothy the Apostle (so they || stiled a Bishop † Ἀπόστολος Τιμόθεος, ὑπὸ μεγάλου Παύλου, καὶ χειροτονῆσαι τὸν Ἐφεσίῳ μητροπόλεως Ἐπίσκοπος, καὶ ἐκθρονίσαι. || Τὸς οὖν κεκλημένους Ἐπισκόπους, Ἀποστόλους ἀνέμαζον. Theodoret.

Whence (by the way) may fitly be inferred, *The antiquity and sacredness of Diocesan Episcopacy*. Which (though it was of late so rudely scorned and basely trampled on, and to this very day is too courßly treated by some disrespectful persons amongst us) is a most holy, and was a most early Institution. The Church of CHRIST was under this Polity, even in her first

and purest times; and Saint *Paul* himself Commission'd from above, was a principal Agent in erecting it. And it being set up so soon amongst Christians, and by this Great Apostles approbation and assistance (who in so weighty an affair as the settling of Church Government, had doubtless extraordinary Instructions from Heaven) we may justly conclude, that the Episcopacy thus introduc'd and establish'd, is Divine and Holy, as well as Ancient. Were it any whit unlawful and Antichristian, as some pretend; a person of such Conscience and integrity as *St. Paul*, would never have countenanc'd it, much less have been instrumental to the establishment of it. Which yet He was, by preferring *Timothy* to be Archbishop of *Ephesus*, and so Metropolitan of the Lesser *Asia*.

And (which is more) not only *St. Paul*, but even GOD Himself, was concern'd in his Election and promotion to this Dignity. For he was advanced to it by *Revelation*; *κατὰ προφητείαν* (as we read in the \* first Chapter of this Epistle) according to Prophecies which went of him before-hand, and plainly signify'd he should be a Bishop. And so other Prelates were said to be set over the Flock of GOD (in the same Country) by the HOLY GHOST, *Acts* 20. 28. And when ALMIGHTY GOD was thus far interess'd in the case of Diocesan Bishops, as to bring them into His Church (in a great measure) by His own immediate Hand; nothing surely can be more authentic, than this sacred Order of Men is. But then what honour and obedience do we all owe to them, and how conscientiously should we pay the same? An ancient Father, an eminent Saint, and most Glorious Martyr, I mean *Ignatius* (in his Epistle to the *Trallians*, attested by † *Eusebius* to be genuine) calls for the Duties at our hands, in these words. *Τὴν Ἐπισκοπὴν ὑποτάσσασθε, ὡς τῷ Κυρίῳ.*

*Submit*

\* *R.* 18.

† *Hist. lib.* 3.  
*cap.* 35.



*Submit ye to the Bishop, as to the LORD.* Ἀιδεῖσθε τὸν Ἐπίσκοπον ὑμῶν, ὡς Χριστὸν. *Reverence your Bishop, as CHRIST.* And so let us Reverence and submit to our Bishops. Who, though now they are chosen in a more ordinary manner, which (in regard of the Apostles Itinerary, and unfixed condition) they could not so well at first be; yet is their Office the very same it was then. But not to digress too far.

*Timothy* being called to the καλὸν ἔργον, \* *Good work* of a Bishop; *St. Paul* in this Epistle, minds him seriously of his Episcopal Duty, and urges and presses him to vigilance in it, and a faithful and diligent performance of it, putting him upon necessary and important actions. Thus in the first Chapter, he is earnest with him to Issue out his INJUNCTIONS, or Authoritative Directions for Orthodox Preaching. † *I besought thee to reside* † V. 3<sup>d</sup> *at Ephesus, that thou mightest charge some, μὴ ἐτεροδιδασκαλεῖν, not to teach heterodoxy.* And another very material thing, which he gravely, piously, and like an Apostle, advises him to, here in the Text; is, that he would get a *Lyturgy composed*, and Offices of Publick Devotion set forth, to be used throughout his whole See or Province. *I exhort therefore, &c.*

The illative Particle, *therefore*, sends us back to the eighteenth Verse of the foregoing Chapter. There it is given in charge to *Timothy*, to *War a good warfare*. Which that he might do, he is here exhorted to take care of GOD's Service, and to furnish his Flock with such Methods or Forms of Publick Prayer, as might be proper for them, and acceptable to GOD, in their holy Assemblies. Without doing this, the Archbishop of *Ephesus* could by no means καλῶς εὐσεβεῖν, laudably discharge that venerable Office, wherewith he was dignify'd in the Militant Church.

The Text is a Description of Publick Prayer. And  
B 2 though

though it be not a graphical one, or exact to the Life; some finishing strokes being wanting to render the draught compleat; yet the Principal Features or Lineaments of it are well expressed, and represented in their true and fair Proportions.

To let pass the rest, I note these six particulars in the words, touching Publick, or COMMUNE PRAYER.

*Its Usefulness or Necessity.*

*Its Dignity or Excellence.*

*Its Parts or Members.*

*Its Nature or Quality.*

*Its Extent or Latitude.*

*Its Scope or Ends.*

First, Its *Usefulness or Necessity*, is observable. That which an Apostle exhorts to; that which CHRIST or GOD Himself exhorts to by an Apostle; can be no superfluous or indifferent thing. But the Great GOD by one inspired from above, by one in Divine and Apostolick Commission; does here exhort to have a Liturgy compiled: and therefore it can at no rate be vain and unnecessary, but most useful and needful.

Even the same holy Man, whom the SPIRIT other-whiles sets on work, to exhort Christians to  
\* Act. 14. 22. *\* continue in the Faith:* to exhort them to † Rom. 12. 1. *† present their bodies a living sacrifice to GOD:* to exhort them  
‡ 1 Thess. 4. 1. *‡ walk so as to please GOD,* and the like: even that very Man, is here imploy'd by the same Good SPIRIT, to exhort Timothy to take care of Church Prayers; and to get such convenient Forms fitted up, as might be every way suitable and serviceable to the People. As if *this* Duty were as useful and necessary as *those*; or at least highly necessary, and exceeding useful, in order to them.

And indeed to say that it is not necessary and useful,

is



is to say that the Apostle's solemn Exhortation, is without weight, and to no end. Which to think and affirm, would be the same, as to hold and averr, that GOD does sometimes speak to men, but mean nothing; and that the Voice of His word, they need not regard.

To imagine He put *Timothy* upon *Private Prayer*, would be to cross the whole stream of \* *Expositors* at once, and even the Apostle himself likewise. Who declares that his intent in writing this Epistle to him, was, *that he might know how he ought to behave himself in the House of GOD, which is the Church*, Chap. 3. 14. 15. That is, to direct him what *Publick Acts* he should do, and what Ecclesiastical Affairs he should look to and order, in his Metropolitcal Station or capacity. And this Letter of St. Paul's running chiefly upon publick Concerns; the Prayers which he here requires to be made, must in all likelihood be of that nature.

\* De publicis precibus differt. Piscat. in loc.

Hic dicitur de precibus publicis Ecclesiasticis. Bez.

Paulus instituit publicas cum communes Preces. Gerh. Harm. Evan.

Cap. 51. pa. (mibi) 590.

In the first

place I advise thee, and all the Bishops under thy Metropolis, that you have constant Publick Offices of Devotion. Doctor Ham. Paragraph.

He prescribes Publick Prayers in the Church. Deod. Annot.

Signifying the Publick Devotions of the Church, in her Service or Liturgy. Eng. Annot.

But then if it be necessary that such Prayers be composed; we must remember, it is as necessary that they be frequented. If there be a necessity of making such Prayers for our use; there is a necessity for our using them when they are made,

The second thing presented to us, is the *Dignity* or *Excellence* of Publick Prayer: it is a

† *PRIME* Duty of Christianity. The Apostle gives the (πρῶτον) *Priority* to that. Yea, not only St. Paul, but the Council of Apostles do the like, Acts 6. 4.

We will give our selves to Prayer and the Ministry of the word. There the *Primacy* is assign'd to Prayer, and it is evidently preferr'd before Preaching.

And

† Non tam temporis ordo significatur, quam dignitatis. Est, in loc.

He gives the precedence to this Duty before all others. Deod. Annot.

And well it may, in regard of its superlative worth and virtue. For as it is a Duty of nearest access to GOD, so it contains a Catholick influence in its self; able to hallow all those Creatures which Divine Providence has put into our hands, and Divine Permission legitimated to our use. So we read in this very Epistle, that \* *every Creature of GOD is good, when sanctify'd by Prayer.*

\* Chap. 4.  
v. 4. 5.

It is the most acceptable Service, that can be tendred to the DEITY. And therefore *Tertullian* calls it, † *Pingue sacrificium, & opimam hostiam: a fat Sacrifice,* || *Strom. lib. 7.* and *rich Offering.* And || *Clemens of Alexandria*, not only *Θυσίαν Ἐκκλησίας, the Churches Sacrifice;* but, *Θυσίαν δέιστην καὶ ἀγιωτάτην, the best and most holy Sacrifice.* Due oblation of which, affects the ALMIGHTY infinitely more, than if we should daily present Him, with Clouds of costliest Aromatick Incense, and make His Altars smoke with repeated Hecatombs. And because this piece of Religion, is so worthy in it self, and to GOD so grateful; therefore the Place of His standing Worship, deriv'd its Title or Denomination from it, and was called *the House of Prayer.* Yea, GOD Himself was pleas'd to affix the Appellative; *My House shall be called the HOUSE OF PRAYER, Esay 56. 7.* By which expression, even Mr. *Calvin* confesseth, that GOD *bath taught, the Commune Prayers of the Church,* \* *præcipuam cultus sui partem esse, to be the principal part of his Worship.* And truly if Publick Prayer were not most estimable, and GOD had not had singular respect for that Duty; why should He adopt its name into the Character of His Dwelling, calling it the *House of Prayer*, and not rather the *House of Sacrifice?* Especially there being *many Proseuchæ*, or *Houses of Prayer* in the Land; and but *one* for Sacrifice, that famous Temple there meant or spoken of.

\* *Just. lib. 3.*  
*cap. 20. Sect.*  
*29.*

I would not be misunderstood in this matter. It is not my design to eclipse or lessen any of GOD's Ordinances, or to bring their worthiness into question or contempt. I revere them all, and wish the whole World would prize and honour them. I highly esteem the Administration of the Sacraments; and desire more general and frequent resorts, to the comfortable and mysterious Table of the LORD; and doubtless it is a grief and affliction to good men, to see that pious Custom of Saints of old, of meeting so \* *often at* the Holy Communion, no better observ'd and kept up amongst us. I exceedingly value the Preaching of the Word; as the ordinary Instrument in the hand of the SPIRIT, to beget Faith in Unbelievers, and to confirm and encourage hearty Christians. Let these and all other Institutions of Heaven, be reverenc'd as they ought; I deny them not their Right. All that I stand for is, that Publick Prayer may have its Due. That that may be regarded *αρετων πρῶτον*, *first of all*; as being a PRIME Duty of Christianity.

\* In the African Churches, they communicated every day. Eucharistiam quotidie ad cibum salutis accipimus. Cyp. de Oratione Dom. Afterwards every Sunday. Quotidie Eucharistie communionem percipere, nec lau-

do, nec reprehendo. Omnibus tamen Dominicis diebus communicandum suadeo & hortor, si tamen mens sine affectu peccandi sit. Aug. de Eccl. Dogmat. cap. 53. Though the truth is, the times of communicating in St. Austin's days, were various and uncertain in the Church; as he tells Januarius in an Epistle to him. Alii quotidie communicant corpori & sanguini Dominico, alii certis diebus accipiunt: alibi nullus dies intermittitur quo non offeratur, alibi Sabbatho tantum & Dominico, alibi non nisi Dominico. But as for communicating but once a year, it is grievously condemned, even at Geneva. For Mr. Calvin calls it, certissimum Diaboli inventum, a most certain invention of the Devils; and complains that the custom was thrust in (where it is practised) by his art. Just. lib. 4. cap. 17.

And since it is so, *What ail so many to loath it as they do?* We had nothing but Prayers to day (they cry) or there will be nothing but Prayers to day. That is, nothing but the *choicest* part of GOD's Worship, and the *Noblest* employment in our Religion. It sounds very harshly and strangely methinks; and not unlike that disdainful and provoking complaint, of the too well fed, but cloyed, ingrateful, and murmuring *Israelites*;

*lites ; there is nothing at all besides this Manna.* And we are too sick indeed of their nice, and foolish, and unreasonable squeamishness. Greedy of Leeks, and Onions, and Garlick ; while we nauseate Cœlestial and Angelick Food. But whence proceeds this *ἀνορεξία*, or *inappetency* ; this spiritual, sinful, disgusting coyness ? It happens, I fear, according to the holy Proverb, *The full stomach loaths the honey-comb.* Men are full of Pride and Humour, and Opinion and Prejudice ; and this so vitiates and perverts their Palates, that they cannot relish what is divinely sweet, as well as wholesome.

Again, Publick Prayer being a *Principal Duty* to be performed by us, *How shamefully and intollerably do they offend, who wilfully pretermitt, or pass by Publick Prayer.* Especially they, who by omitting it *themselves*, bar *others* from the blessed Exercise, and deprive them of its Fruits in any measure. I mean Parochial Ministers. To them it belongs to offer up the Prayers of Holy Church, *with*, and *for* those that are under their charge. If these therefore so far despise the Liturgy, as many times not to use it at all ; or to mangle it and read but part of whats appointed ; when nothing hinders their reciting of the whole : they fail in performing a **PRIME** Duty, and by their criminous failure, injure their Flocks in an high degree. What will such answer, when **GOD** calls them to account ? and how heavy will their Sentence be ? If the Judicial Laws of the Realm put them to Death, that steal the Challice off the Communion Table ; what shall become of those that rob **GOD** of His appropriate Worship, and their respective Congregations of its use and benefit ? However this Sacrilege, as to temporal Justice, may escape with impunity ; there is certainly an inexorable *Nemesis* above, that without Repentance will never let it go unreveng'd.

*Lastly,*

*Lastly, Since Publick Prayer is so eminent a Duty, How should this induce people to unwearied constancy, or at least to all possible frequency in the Exercise. Can Men be better employ'd, than in the PRIME or chief Duty of their Religion? (Or indeed can Ministers be better employ'd, than in recommending it to them; Upon which consideration I do it at present; hoping withal by this Discourse, to do better service, than by another.)*

Here therefore in the Name and Fear of GOD; in the sight of his Holy unseen Angels; and in the presence of this visible \* Angel of His; I demand and challenge this Performance at your hands. Prize it highly, love it heartily, and discharge it conscionably. Never study or invent Excuses to keep ye from it, never allow or admit of any that are slight or trivial. But firmly resolve to join with Holy Church in Her Heavenly Prayers, as oft as you are in circumstances of doing it. Our omissions of this nature perhaps have been too many already, and we have a severe account to make for them: O let us not swell that sad account, by heaping up more of the same guilt; but rather make amends for past neglects, by diligence for the future. I know we stand not alone in this fault, alas! it is a General crime amongst us; so general, that there are few places free from it. And this Universal prevalence of it, is that which renders it the more deplorable; and makes it fitter to be lamented with an Ocean of tears, than a torrent of words. And therefore I say no more concerning it, only this. Remember, † *We must not follow a multitude to do evil.* † Exod. 23.2. But if we will, let us not think that the Communes of the sin, will extenuate or excuse it; and make it to be either the *more* pardonable or the *less* punishable.

*Motives* to Publick Prayer might be offered in abundance; nor would their weight be inferiour to their number. But for brevities sake I hint but *two*. The *First* is the *Excellency of our Liturgy*. Which indeed is great. For (besides that in it there is *no praying in an unknown tongue; no praying unto Saints; no praying for the Dead;* or the like unwarrantable Superstitions) so pure and pious, so solid and admirable is it throughout; that I do not question but St. Paul himself, were he now alive, would own it as agreeable to his Standard or Rule for Liturgies in the Text; and declare his approbation, by his publick use of it. And can we be backward to pray by such a Liturgy? O rather how should we rejoice at the work, and bless our Good GOD for the liberty of doing it.

The *second Motive* is this. *The readiest way to have our Prayers speed, is to mingle them with those of Christian community.* Commune requests are strong by Union, and prevail with Heaven; and while the single Votes of Saints in secret are deny'd, the joint Petitions of devout Assemblies prove effectual, and return laden with most happy answers. One singular advantage they have to this purpose, is, that the Minister presents them unto GOD; whom He has authoriz'd to speak to His MAJESTY, and ordained to supplicate or intercede for the people. And he many times shall be accepted for them, when they shall not be accepted for themselves. Yea, by virtue of his Function, he shall be heard for them, when he shall not be heard for his own person. So that if we be in good earnest, and would obtain what we ask, let us pray with the Congregation. Then are our Devotions most like to prosper, when they are so conformed and unanimous. Provided they be offered up aright: That is with *Fervency, Holiness, and Humility* (to name no other Qualifications,

*First,*



*First, with Fervency.* With a zealous vehemence and intention of Spirit. For it is the  *fervent Prayer that availeth*; sayes St. James. We greatly mistake, if we think we pray, when in our Churches we coldly rehearse the appointed Forms. There's more required to Prayer, than a bare repetition of Collects with the Minister, and a customary saying after him. There must be heat of affection, and inflamed minds must go along with our Lips. When the Heathen offered a Beast in Sacrifice, if (upon opening it) the *heart* was wanting, this was counted ominous. And truly if our Prayers be heartless, it boads ill, and shews they will be fruitless. If they want an Heart, they shall want an Ear too; *DEUS non vocis, sed cordis auditor est*, GOD will not hear, what our hearts do not utter. And therefore we are exhorted at the beginning of Divine Service, to accompany the Minister, not only with an humble Voice, but a pure Heart. And to raise our fervency and keep it on the Wing, are sometimes call'd upon, with a *Let us Pray*: agreeable to the Deacons, *oremus, intenti simus, &c.* in the Primitive Church.

*Secondly, We must pray with Holiness.* \* *I will* (says \* 1 Tim. 2. 8, St. Paul) *that men pray every where lifting up holy hands.* And in proportion to this, it is the Prayer of the righteous man (sayes St. James) *that availeth much.* Whereas what the recovered blind person spake (as a Popular Sentiment) is a certain truth; † *that GOD* † S. John 9. *heareth not Sinners.* And therefore David declares, || *if* || Pſal. 66. 18. *I regard iniquity in my heart, the LORD will not bear me.* And the SPIRIT adviseth all those that would draw nigh to GOD, so as He again may draw nigh to them; \* *to cleanse their hands, and purify their* \* S. Ja. 4. 8. *hearts.* And need enough; for if we offer Duties in a state of sin, and with hands full of moral defilement; this (as appears in the first of *Esay*) will not only put

in a Bar against their acceptance with GOD, but turn them into burthens and abominations to Him.

And then *Thirdly*, we must pray with *Humility*. Even with men, he that begs proudly, though never so poor, gets nothing. Haughty craving moves us to scorn, rather than pity. And thus it is with GOD; He resisteth the proud, and \*proclaims as much. So that arrogant address, even to His M A J E S T Y, shall surely be rejected; and meet with repulse, instead of mercy. And as we must pray with humility of *mind* and a prostrate Spirit; so with humility of *body* likewise. The word *supplication* intimates as much. That men in praying, *subtus se plicarent*, should *fold or bend themselves downward*, and pray *kneeling*, which is an humble posture, and therefore grateful to GOD, according to St. Cyprian. For says he, † *placendum est divinis oculis & habitu corporis*: when we pray, *even the gesture of the body must be pleasing in GOD's sight*.

† De orat. Do-  
minica.

‡ De Emenda-  
temp. lib. 7.

One name by which the Jews called Prayer, was *צומה* station, because in it they us'd to stand. And so do the *Æthiopic* Christians; leaning or resting upon Desks of wood (as † Scaliger remembers) because their Liturgy is long. But our Church, by that power which is given her for Edification, having appointed we should *kneel*; we have reason to comply with the submissive posture. Especially it being the manner of the very *first* Christians, in their *Public* Devotions. For we find Saint Paul, and a Company of Believers, kneeling at Prayers on the *Tyrian* Shore, Acts 21. 5. And their kneeling down there, proves that genuflection, or kneeling at Prayer, had then obtained. Else they would have wav'd it at that time certainly, the place being not over convenient for the gesture. And when a while

\* Die Domini-  
co jejunium ne-  
fas ducimus, vel de geniculis adorare. Eadem immunitate à die Pasche, in Pentecost en usq;  
gaudemus. De coron. mil.

it



it unfit to kneel at Prayers on some days ; he thereby gives us clearly to understand, that they usually prayed in that lowly posture.

If now we look back upon the words again, at a *Third Glance*, we may see in them, the *Parts* or *Members* of Publick Prayer. They are *Four*.

The *First*, *Ἀνάσ*, *Supplication*. Which is for averting some *evil*, either of sin, or suffering.

*Second* *Προσευχή*, *Prayer*. Which is for procuring some *good*, to Soul, or Body.

The *Third* *Ἐντευξις*, *Intercession*. Which is for *either*, or *both* of these, relating to *others*.

The *Fourth* *Εὐχαεσία*, *Thanksgiving*. Which is for benefits received, either by our selves, or other people.

These are the *Four* usual constituent parts of Publick Prayer. Some reduce them to *two* ; *Invocation* and *Thanksgiving*. But why should we controul the Great Apostle, and go about to alter this Platform of his : as if the Model he has given to the Church, could want our mending. Nay it is not *St. Paul*, but the HOLY GHOST, that here divides it into *Four Integrals* ; and why then should any attempt to contract it into *two* ? And so essential are *all* these four Limbs to the making up a perfect Body of Prayer ; that should any *one* of them chance to be lacking, it might maim the Devotions we offer to GOD ; and that so far, as for want of *entireness*, they might also want some degrees of acceptance.

In case it be inquired why *Confession*, another Member of Publick Prayer, is not here mentioned ; I answer. We must suppose that included in *Supplication*. And indeed when we beg security and protection from evils, what do we less than implicitly confess our own demerits ; and tacitely acknowledge our selves stain'd with.

with such guilt, as renders us obnoxious to the evils we deprecate.

According to this necessary method and useful variety, our *Service-Book* is composed. For there is *first*, *Confession*, and that full and explicate, so far as 'tis fit a General one should be. Then *Supplication* and *Prayer* for our selves. Then kind and charitable *Intercessions* for others. And lastly, *Thanksgiving* to the Father of Mercies, for His Goodness and loving kindness to us, and to all Men.

And truly were it not thus, our Commune Prayer, I say, would be incomplete; and we should offer up a mutilate and imperfect Worship. And so must they do consequently, who are not present at the *whole Service*. And for that reason methinks, they can expect but *part* of GOD's Blessing neither. Which I beseech them seriously to consider.

Thus (to instance in one particular) *Confession* is a part of our Holy Service. And to *this Part* of it the Promise of Pardon is more especially annex'd: *ὁὖν ὁμολογῶμεν, if we confess our sins, He is faithful and just to forgive us our sins.* But then if through *carelesness*, we come to the Church Prayers when the Confession is past; let it be considered, whether we do not, for *that time*, somewhat weaken our title to GOD's Promise, and forfeit our interest in his forgiving Mercy; by slighting that condition and piece of just homage, which he requires in order to remission of our sins.

Let us again cast our Eyes upon the Text, and in the *Fourth place* will appear the *Nature* or *Quality* of Publick Prayers. They must be *MADE*. He does not say *προσφύρομεν*, I exhort that Prayers be *offered up*; that is, *afore* they be made: but *προσφύρομεν*, I exhort that they be *MADE* first. Now *πρώτω*, does often signify as much as *πρῶτον*; which denotes

notes the making of a thing *τεχνικῶς ἢ ἐπιπόνως*, *artificially and painfully*. And therefore Ἐργαστήριον, is a Shop, or *Elabaratory*, where Workmen make things with all the skill, and care, and industry they can. So that Publick Prayers are not to be left to private Mens discretion. They are not to be invented and delivered at once, by way of instantaneous conception and profusion; which, with some persons, would make them wild, and garish, and humourous enough; but to be wisely contrived, and solidly digested into set Forms, by the most Orthodox and Reverend Clergy in the Church; such as Archbishop *Timothy* was, and such as the Compilers of our Liturgy were.

As for *Solitary* and *secret Devotions*, they may be allowed to be less studied and exact. For they are to consist, as the Father says, *Magis gemitibus, quam sermonibus; plus fletu, quam affectu*. *More in groans and tears, than verbal utterance*. But *Publick* and *social* Prayers, must be of judicious and accurate Composure, for sundry reasons. Partly for the great Solemnity of the Duty; partly for the credit and honour of the Church, partly out of sober and modest regard to them that join in them; but chiefly in awful veneration to GOD, whose Glories are such, that we must not approach and speak to His MAJESTY, without due preparation. That HOLY SPIRIT, who is the SPIRIT of Supplication, signifies as much, where He cautions us from above; *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before GOD*, Eccles. 5.2.

Church Prayers must not be formed, as *Democritus* and *Epicurus* thought the World to be framed; by a fortuitous concurrence of blind and unguided Atoms. They must not be a casual and sudden Collection, of crude, and empty, and independent Sentences; poured forth:

forth amain by *extempore* heat, and jumbled together by accident. No, if *St. Pauls* Council, or holy *Canon*, be valid or authentick; they must be MADE. That is, they must be a System or Complex of worthy Petitions, suted to the common necessities of Men, and moulded up into grave and orderly methods. Into such a Contexture as our Liturgy is of, which (without flattery) is most incomparable. For it is MADE into a *Confession*, *Absolution*, *Litany*, *Offices*, &c. and is so rarely methodiz'd, as nothing of that nature can exceed it.

This way of praying in Publick, by MADE, or Set Forms; however it is disgusted and scornfully decried; is by far the best in several respects. For it is

First, *Most Decent*.

Secondly, *Most Safe*,

Thirdly, *Most Warrantable*.

*First*, It is *most Decent*. And that both as to the Prayers themselves, and the INFINITE BEING to whom they are directed.

As to the Prayers themselves. For certainly such as are maturely prepar'd, I mean with prudent and pious animadvertency and consideration, in point of Decency, must needs excel all abortive effusions, which are conceiv'd and brought forth in the same moment. Can that be a spruce or comely Garment, which is made only of such shreds, as are pickt up by *chance*, and also in *hast*; and immediately patcht or sticht together? Why, no more may that be a Decent Prayer, which is only a rhapsody or confarcination of accidental Petitions; the indeliberate suggestions of a roaming Phancy, which oft takes at random what comes next to be presented to GOD; when for its pitiful jejuneſs, it is unmeet to be spoken to understanding men.

And

And then it is *most Decent* as to GOD likewise, to whom the Prayers are put up. Can we honour Him too much? Can we pay Him too great a deference? Should we spend many Weeks, or Months, or Years; yea, imploy our whole Lives in making a Prayer, could it at last be worthy of Him? But then what do men mean to act as they do? They make nothing of rushing into the Dreadful Presence, and there laying the rains upon the Necks of their bold and vagrant Phancies, suffer them to run on in petulant Careers, till their Inventions and themselves, be quite tir'd and out of breath. Let any that are toucht with the least tolerable sense of GOD ALMIGHTY's Perfections, and their own most despicable tenuity and nothingness; judge whether this be seemly or no. In case it be, I profess I know not what is rude and presumptuous.

*Secondly*, To pray in Publick by a Set Form is *most safe*. For so people being furnisht, not only with proper, but pregnant words; and those words disposed into clear, and easy, and coherent methods; instead of Polylogical, impertinent, and superfluous Requests; which not seldom fall in with unpremeditated Prayers, and do mightily stifle and suffocate zeal, sinking it down into dulness and lassitude; they shall have such as are fully expressive of their wants, and apt to enliven and bear up their Souls; being as Wings or Vehicles to carry them to GOD.

And then it is *safe* upon *another score*. As it defends and secures the Churches Devotions, from great inconveniencies, that else might croud in upon them, and corrupt them. I mean from all kind of loose and frothy expressions; from desultory extravagancies, and wandering excursions; from harsh incongruities, trifling tautologies, and wearisome hesitations: not to say,

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nonfensical

nonsensical absurdities, and horrible blasphemies. All which *have* been, and *may* be, the black, and monstrous, and deformed Issue, of a struggling roving mind in Prayer, distracted to think what shall next be uttered; when all its powers should be closely united, to attend its foreknown Petitions with Faith and affection to the Throne of Grace. And therefore in tender care of the *African Churches* indemnity in this matter; it was decreed by the *Third Council of Carthage*, and the *Second of Milevis*, that no Prayers should be used in Publick, but such as by the Church were first approved. And for this reason, *ne forte aliquid contra fidem, &c.* *Lest any thing contrary to the Faith, should chance to be uttered through ignorance or inadvertency.*

*Thirdly*, It is *most warrantable*. For it is derived to us from the uniform Practice of most famous Churches in former Ages. Which, if the concurrent Testimonies of earliest Antiquity be creditable; in their open religious Addresses to Heaven, made use of Set Forms.

Thus did the *Jews*; and that from the beginning, or first erection of their renown'd Oeconomy. *GOD*, even then (as soon as He had establisht a Worship peculiar to Himself) commanding *Aaron* to bless the People; prescribed him a standing Form of Benediction. *\*The LORD bless thee and keep thee; the LORD make His face to shine upon thee, and be gracious unto thee; the LORD lift up the light of his countenance upon thee and give thee peace.* So when the Ark at any time removed and began its procession, *Moses* used one constant Form of Prayer. *† Rise up, O LORD, and let thine enemies be scattered, and let them that hate thee, flee before thee.* And another when it rested again, and finished its stages. *Return, O LORD, unto the many Thousands of Israel.* In the expiation of incertain murder,

\* Numb. 6.  
24, 25, 26.

† Numb. 10:  
35, 36.



ther, there was a fixed Form. \* *Be merciful, O LORD,* \* Deut. 21. 8.  
*unto thy people Israel, whom thou hast redeemed, and lay*  
*not innocent blood unto thy people of Israels charge.* And  
 so there was at the payment of the third years Tiths.  
 † *Look down from thy holy habitation from Heaven, and* † Deut. 26. 15.  
*bleß thy people Israel, and the Land which thou hast gi-*  
*ven us.*

Afterwards the *Prophets* gave Forms unto the *Jews*,  
 whereby they were to pray. So did *Hosea* in time of  
 serious repentance. || *Take with you words, and turn to* || Hosea 14. 2.  
*the LORD; say unto Him, take away all iniquity, and*  
*receive us graciously.* And so did *Joel* in time of solemn  
 humiliation. \* *Let the Priests, the Ministers of the* \* Joel 2. 17.  
*LORD, weep between the Porch and the Altar, and let*  
*them say spare thy people, O LORD, &c.* And as  
*Maimonides* informs us, the commune standing Forms  
 of Prayer in the *Jewish Church*, were eighteen, ever  
 since *Esdra*s his time, who drew them up. Though as  
 we learn from others, they were revised and new me-  
 thodiz'd, many ages after; in the days of *Rabbi Gama-*  
*liel*, *St. Pauls Tutor*.

Nor was it otherwise under the *Gospel*, when that  
 dispensation came into the World. But as Religion then  
 grew to greater perfection, so did Forms of Prayer  
 too.

The illustrious *Προδρομος*, or Forerunner of CHRIST,  
 taught his Profelytes a Form of Prayer. So much is in-  
 timated in that Request to our SAVIOUR. † *St. Lm.* † V. 1.  
 11. *LORD, teach us to pray, as John also taught his*  
*Disciples.*

And Our Great REDEEMER being so impor-  
 tun'd to teach His Disciples to pray; made that com-  
 pendious, but most || absolute Form (out of *Jewish* || *Vid. Bellarm.*  
 Prayers and traditional Sayings of the Elders) which *De bon. oper. in*  
 from Him its Author, took its Denomination. And *particul. lib. 1.*  
 cap. 4.

when he had compos'd and given them it, he strictly charg'd them, when they prayed, to use it. *Ὁταν προσεύχησθε, When ye pray, say, OUR FATHER, &c.* And when we do so, in St. Cyprians judgment, we are most like to speed. \* For when HE says, whatsoever we shall ask the FATHER in His Name, HE will give it us; how much more effectually do we obtain, what we ask in the Name of CHRIST, if so be we crave it by His Prayer? A most sufficient reason why the PATER NOSTER occurs so often in the Commune-Prayer-Book; there being no Office in which it is not found: but in the daily Morning and Evening Service, it is twice inserted. And though we find not in Scripture that the Apostles used this Form; yet this is no conclusive Argument that they did not use it. For so it appears not in the Holy Writings, that they ever Baptized in the Name of the FATHER, SON, and HOLY GHOST: yet we may be sure they did it; that Sacred Form being absolutely necessary and essential to the Ordinance. Farther yet.

St. Paul was a Person admirably Gifted. Himself supposeth, that he was not † *a whit behind the very chiefest Apostles.* And therefore doubtless he excelled in the gift of Prayer. Yet in the close of his Epistles, he keeps to one Form of Valedictory Benediction: *the grace of our LORD JESUS CHRIST be with you.*

Lastly, In the thirteenth of the Acts, we find Prophets, and Teachers, and several noted and considerable persons, amongst whom was St. Barnabas, || *λεωτήριον τὸν Κύριον, serving the LORD by a Liturgy.* And so he continued to be served in succeeding Ages, by the Liturgies of Apostles, and holy Bishops, in sundry Churches. By St. James's (for Example) at Jerusalem: by St. Marks, at Alexandria: by St. Chrysostom's, at Antioch; by St. Basils, at Cæsarea: and the like. And therefore

\* Nam cum dicat, quodcumque petierimus a Patre, nonne ejus, dabit nobis; quanto efficacius impetramus quod petimus in Christi Nomine, si petamus ipsius Oratione? De Orat. Domin.

† 2 COR 11.5.

|| V. 2. obsecrant, Syriac.



therefore in *Justin Martyr*, we read of *ἑυχαι κοιναί*, *Commune Prayers*. And in *Origen*, of *ἑυχαι προσαχθῆναι*, *ordered, or appointed Prayers*. And in \* *Eusebius* of Pub. \* *Hist. li. 10. cap. 3.* lick Oratories, not only built, but consecrated. Where the Members of CHRIST meeting together in *Prayer, Thanksgiving*, and an *orderly service*; honoured GOD, the Author of all Goodness.

If any affirm a *Spirit of Prayer* to be given to Christians; and that this might excuse or supersede the use of Forms: they do but leave the Case, just where they find it. For admit that in the Churches Infancy, Christians were so actuated by the HOLY GHOST, as to be able to compose most excellent Prayers, from His sudden impulse: yet that miraculous *χρίσμα*, or Gift (as well as others then dispensed) is long since ceased. And truly while it held, it seems not to have been imparted to any promiscuously, much less to *all*; but only to a *few choice and eminent* Persons; and to them perhaps but at *times* neither. For the *Commune* way whereby the Good SPIRIT then helped the Church *in gross*, as to the Duty of Prayer; was not by *suggesting words* to them, but (as HE tells the † *Romans*) † *Ch. 2. 26.* by Interceding for them *συναγμοῖς ἀλαλήτοις*, *with groans inutterable*. Which, whatever they were, they could not be *words*, because they could not be *uttered*.

GOD promised, *Zech. 12. 10.* that HE would *pour out upon the inhabitants of Jerusalem* (in the time of the Gospel) *the SPIRIT OF SUPPLICATIONS*. And what was to be the effect or consequent of this blessed effusion? Why, not a volubility of tongue in *Extempore* Prayer, from the SPIRIT's dictation of words or phrases: we hear nothing of that. But an acknowledgment (says the Context) of their pierced SAVIOUR, joined with passionate Epidemical Mourning. Where the Prophets, גדל היםפר Great Mourning.

*Mourning*, flowing from the Descent of the SPIRIT of Supplications; seems to hold a fair analogy, if not an exact Parallel, to the Apostle's *συναγμοὶ ἀδάητοι*, *inutterable groans*. And so it farther makes it clear unto us, that the design of the SPIRIT's coming down upon the Church, as a SPIRIT of Supplications; was not to word the Prayers of the Saints, or to loosen their *tongues in general*, by inspiring them with *utterance*: but to influence their *minds* at their holy Devotions; and by raising solemn and sacred passions within them, to improve their Performances, both in zeal and acceptance.

And hence we may learn what it is to *pray by the Spirit*. No more (unless we'll turn Enthusiasts, or run to the Gift of Miraculous Prayer) than to pray with serious, vehement, passionate desires; and with such elevated, ardent, and inflam'd affections, as the SPIRIT of GOD, who is the Spirit of Supplications, excites and kindles in us. And therefore know, that they who pray by MADE or Set Forms; may pray *in*, or *by* the SPIRIT, *as much* as any Supplicants can do. Yea, they are like to do it *more*. For without question, the SPIRIT of that GOD, who is the GOD of order, will sooner condescend to assist and enliven the Devotions of men; if in obedience to *Sacred* (I may say) as well as *Civil* Canon, they offer up MADE or Prescribed Prayers: than if in a giddy, groundless, and vertiginous humour; they reject these, and bring worse of their own.

It is now time to consider the *Fifth Particular*, the *Extent*, or *Objective Latitude* of Publick Prayer. Which according to the Text, runs out into Three Branches. For

It

It must be made { for all Men.  
                               for Kings.  
                               for all that are in authority.

### FOR ALL MEN.

So the Jewish High Priest prayed \* *ὕπὲρ πάντων ἀνθρώπων γένους*, as Philo remembers, for the whole stock of Mankind. And not only so, *ἀλλὰ καὶ ὑπὲρ τῶν τῆς φύσεως μερῶν*, but for the several parts of nature too. The figure or symbolical representation of which (according to that learned Writer) he bore about him in his Pontifical Robes or holy Vestments. \* De Monarch. lib. 2.

Some restrain the *all men* in the Text, to all in the Catholick Church. But these shut up the sense in too strait a Compass. Others more rightly extend it to all men in general. And the Practice of our Church, declares Her to be of this latter Opinion. For in the Good Friday Collect, she begs of GOD, to have mercy upon all Turks, Jews, Infidels, and Hereticks. And has appointed a Prayer for all conditions of men, to be used at such times as the Litany is not. For in that again she implores mercy upon all men. And good reason, when St. Paul (we see) enjoins it. And that upon solid and substantial Grounds. For so to do, is highly conform, both to the Goodness of GOD, the Mercy of CHRIST, and the Tenour of the Gospel. Inasmuch as GOD created all men; CHRIST Redeemed all men; and the Gospel tenders Life and Salvation to all. Which well considered, who can scruple or hesitate at praying for all? Yea, the Apostle's Exhortation to Universal Prayer here, takes its rise even professedly from this, that GOD would have all men to be saved, verse 4. And when Heaven calls for such comprehensive

comprehensive and Catholick Devotions; for us to contract and shut them up in straiter bounds, would be to draw down a *double* guilt upon our selves. For besides that we must swerve from the authentick Rule which the GREAT GOD has given us in the Case: we shall be short in that Religious sympathy, tenderness, and affection to Mankind, which should invigorate and ennoble our Souls.

Happy is our Church therefore (as well as Orthodox and regular) in that she has declin'd narrow and partial Supplication. For thereby she must have incurred the *censure* of a *mean*, as well as the *evil* of a *degenerate* temper. Whereas now by her free and dilated Liturgy, she is vindicated from the one, and fenc'd against the other; and proclaimed aloud to be neither of a stingy disposition, nor defective Charity: but full of that Candour, benevolence, and love, in which consists the special and signal *τὸν ἁγίου πνεύματος*, *Cognizance* or *Characteristic*, of the Christian Spirit. It might be well for her indeed, if she could shut the wicked out of her Communion; but 'tis ill leaving them out of her Prayers. We must pray for ALL MEN.

But in the next place, more particularly

### FOR KINGS.

So it was in *Tertullians* time, who lived in the *second*  
 \* *Apol. cap. 30.* *Century.* \* *Illic suscipientes*, says he, *looking up to Heaven, &c.* All we Christians do continually pray for all Emperours. And yet at that very time *Severus* reigned: an ill man, and one that made good his name to the full in his usage of the Christians. For he raised the *Fifth Persecution* against them, which was the occasion of that Fathers writing his excellent *Apology*.

So when *Celsus* urged, that Christians should do well  
 to

to help the Emperour in his just Wars: \* *Origen* repli'd, \* *Cont. Cel.*  
*that they did assist him*, *ὁ δὲ ἀρῆξει*, with divine succour,  
*πανοπλίαν ἀναλαμβάνοντες Θεῷ*, *Buckling on the whole Armour*  
*of GOD.* And how was that? Why, *keeping pure hands*,  
*they strove with GOD by Prayers for him*: Yea, he  
*assures Celsus*, that they so did † *better*  
*Service for Kings*, than those who bare  
*arms*, and fought their Battles; while  
 by their holy Prayers they drove away  
 Devils, those Promoters of Wars, and  
 Confounders of Leagues, and Disturbers  
 of Peace, as he calls them.

† Ἡμεῖς δὲ καὶ ταῖς ἐυχαῖς  
 πάντας δαίμονας, τὰς ἐχέουσας  
 τὰ πολεμικά, καὶ ὅρκους συγχέουσας,  
 καὶ τὴν εἰρήνην παρεμποδίζουσας καθαί-  
 ρουσιν, μᾶλλον βοηθῶμεν τοῖς βα-  
 σιλεύουσιν, ἢ πρὸς οἱ δοκῶντες στρατεύ-  
 εσθαι. *Id. ib. pa. 427.*

And here I must not forget that both  
 these Great Fathers, ground this dutiful Practice of  
 Christians, upon my Text. This we do, says || *Origen*, || *Ubi supra.*  
*πυθόμενοι Ἀποστολικῇ φωνῇ*, in obedience to the Apostles Voice,  
 which says, *I exhort*, that first of all Supplications be  
 made for KINGS. And we, says *Tertullian*, because  
 he says, \* *nominatim atq; manifestè*, orate pro Regibus, \* *Apol. cap. 31.*  
*expressly and by name*, pray for Kings. And truly, if  
 there be not a Man in the World, but needs the Chri-  
 stian Prayers (as it seems there is not, for we must  
 pray for all Men) then surely Kings must need them  
 most, and that upon sundry great accounts, which I  
 cannot now remark.

Prayers must be made for KINGS. This justifies  
 our Liturgy; and besides a great deal of Right, does  
 much honour to it. For in that it contains frequent  
 Petitions, and solemn Prayers for the KING; it does  
 but answer and come up to the Word of GOD, which  
 not only allows, but requires such Prayers.

It likewise commends the Liturgy to our use. In  
 that it ministers to so noble a Duty; and is a match-  
 less Volume, not only of Pious, but Loyal Devo-  
 tions.

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Though

Though withal it throws shame and reproach upon them, that either for *no* reasons, or for very *slight* ones, neglect or refuse to join in using it. It makes them look like no excessive Friends to the KING; and as if they did not over-affect his Royal-Person, or Government.

But to them that are truly Loyal, and would be thought to be so; lo, here's a most sure and compendious way for them to testify and prove it; and that to Angels and Men at once. Let them come constantly to the Publick Prayers, and humbly and heartily bear a part in them.

Thus I pass to the *Third Branch*, of the *Object* of Publick or Commune Prayer. It must be made

### FOR ALL THAT ARE IN AUTHORITY.

And so the Devotions which St. Paul here requires, must run parallel with the submission St. Peter enjoins. They must relate to, and include *every Ordinance of Man*. Not only *the KING as Supreme*; but *Governours also that are sent by Him*. Yea, by those here *ἐν ὕψει, in authority*; are to be understood, not only *ἡγεμόνες καὶ ἀρχαῖς, Rulers and Commanders*, Civil and Ecclesiastical: but also *μεγίστους καὶ ἐσθλοῖς, the great and honourable*. Such as are above us in *Dignity and Eminence* (as the word naturally signifies) as well as such as are over us in *Power and Office*. And good reason that *both* should have the Christian Prayers. For as by standing high, they have the more influence upon others, to incline and sway them to Vertue and Vice; so they are the more exposed to dangers themselves, both spiritual and bodily: and therefore had need be guarded in the best manner.

But



But then how exactly does our Liturgy comport with, and correspond to this Apostolick Direction: For therein we pray not only for the KING; but for *all that are put in authority under him*, and are in places of *height or eminence* over us. As, for our Gracious QUEEN; for the QUEEN DOWAGER; for the Princess of ORANGE; for the Princess of DENMARK; and for all the ROYAL FAMILY. For the Lords of the Council, and all the NOBILITY. For the MAGISTRATES, and High Court of PARLIAMENT, when sitting. For all BISHOPS, PRIESTS, and DEACONS.

Which last Orders of Men, however the World flights and despises them (as they did their MASTER CHRIST Himself) are yet *ἐν ὑψοῦ*, in authority and in sublimity. Highly exalted both in Honour and Power, by virtue of their Functions.

As for BISHOPS, St. Jerome styles them Ecclesiastical Princes, in his Comment on the 44th Psalm. They are Spiritual Potentates.

As for PRIESTS, St. Chrysostom and Theophylact both, call their Office, *ἀξίωμα μέγα*, a grand Dignity or Authority. And therefore as many as are of the Order, must be hugely advanced in place and power.

And then as for DEACONS, no meaner a Father than \* St. Ignatius, enjoins people to reverence them: *Τὸς δὲ Διακόνους ἐσπέρησθε*. Yea, in his Epistle to the Philadelphians, he calls them *συνδούλους* his Fellow servants. And in his Epistle to the Trallians, he directs, *κύβητες ἐσπέρησαυ τὸς Διακόνους, ὡς Ἰησοῦ Χριστοῦ*. Let all reverence the DEACONS, as JESUS CHRIST. Which as it puts a manifest distinction betwixt them and Lay-men, (where some think much to allow a difference) so it plainly bespeaks them to be persons of credit in the Church.

And thus *at last* we come to the *Scope* or *Ends* of Publick Prayer, *That we may lead a quiet and peaceable life, in all godliness and honesty.* And that it is a Mean or Instrument most proper to accomplish these excellent Ends; none can doubt. As to *Peace and quietness*, its powerful efficacy was of *old* experienc'd. Within the compass of the Ten first Persecutions, Christians had many breathings, or wished intervals of Peace and Quietness. And afterwards their Peace was not only the result of meer Tolleration or Connivence; but was sometimes establish'd by Imperial Edict and a Legal Settlement. So *Marcus Antoninus* for one (whose dutiful carriage got him the Sirname of *Pius*) enacted

\* *Horat. Tur-*  
*selinus. Epit.*  
*Hist.*

a \* Law; that if any prosecuted or impleaded Christians, *hoc solo nomine*, as Christians; the Accusers themselves should be so punish'd, as they design'd to punish them. And whence came the tranquillity they thus enjoy'd under Heathens? Why, by wise, and learned, and very good Men, it stands imputed to the CHURCHES PRAYERS. And to the same Prayers they ascribe *Constantines* Conversion, which made way, not only for Christians Peace, but their great prosperity.

And perhaps that Peace which we have possess'd, when Nations about us have been embroil'd in Wars; may be owing in good measure, to our Churches Prayers. Nor know I a more likely means we can use, to fix Peace amongst our selves, and make it lasting. For besides the *Divine Virtue* of these Prayers, whereby they promote and minister to Peace; they have a great deal of *natural force* that way. For did we all but meet in the same places, and join unfeignedly in the same Offices; our worshipping GOD with one Form, and with one Voice; would inable us in time, to do it with one mind, and with one heart. Our daily Uniformity



formity in so sweet an Employment, would melt us by degrees, into blessed Unanimity, and run us all into one happy Mass of Amity and Concord. Therefore *Photius* Patriarch of *Constantinople*, writing a long Epistle to *Michael* Prince of *Bulgaria*; exhorts him to build Churches for People to Assemble in; ἵνα κοινῇ τῷ θεῷ ἐξελθόμενοι, καὶ κοινῇ τὴν δοξολογίαν προσάγουσιν, εἰς κοινὴν τε μᾶλλον ὁμόνοιαν συνελευνῶνται. *That so making GOD propitious by Commune Prayer, and offering to Him Commune Praise, they might the better grow into Commune Unity.* LORD; that it might once be thus.

And as no ill proof of the peaceful influence of our Church's Prayers; give me leave to note one thing. Which I do, not with *bitterness*, but *grief*. Who are the Male-Contents, and the Men fit to be Incendiaries amongst us? And who have been the turbulent, Factious, and Seditious ones; but they that disgust these Pacifick Prayers?

And then that the same Prayers serve to *Godliness*, who can question? if they do but consider, that we never serve GOD more truly and solemnly, than in and by such Prayers. And therefore (above all other Ordinances or Parts of Worship) in way of proper Emphasis or peculiarity, they have the name or title of DIVINE SERVICE. Yea, Minister to *Godliness* all Prayers must (though not like *Publick* ones) as being a part or branch thereof. For in any sort of Prayer, we addict and give up our selves to adoration of GOD; as its name insinuates, when we call it DEVOTION.

And then with real *Godliness*, *Honesty* is so complicated, that the same Prayers which are subservient to the one, must needs be so to the other likewise.

But therefore how incongruous and deplorable is it, that they who count and call themselves *the Godly*, and pretend

pretend to Godliness beyond others ; should be shy of our Prayers, and continually absent or separate from them ? and make this one piece , one mark of their Godliness too. Is not this absurd , and to be sadly lamented by all good People ? Especially considering, that the Warrant and Rule for making of Liturgies here in the Text, was given to the Church by Inspiration ; and that our Liturgy is made with due conformity thereunto , as has been shewed.

Upon which considerations amongst others, my hearts desire and Prayer unto GOD, is, and shall be, that they who formerly have not done it, may join with our Holy Church in her Heavenly Prayers ; and that they who have done it, may still continue so to do. \* *That so we may with one mind and one mouth, glorifie GOD, the Father of our LORD JESUS CHRIST.* To whom be all Prayer, Praise, and Adoration, throughout all Ages, *Amen.*

\* Rom. 15. 6.

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FINIS.